

A
SECOND LETTER

TO THE

Reverend R. POLWHELE,

VICAR of MANACCAN, in CORNWALL,

By the Rev. ROBERT HAWKER, D. D.

VICAR OF CHARLES, PLYMOUTH.



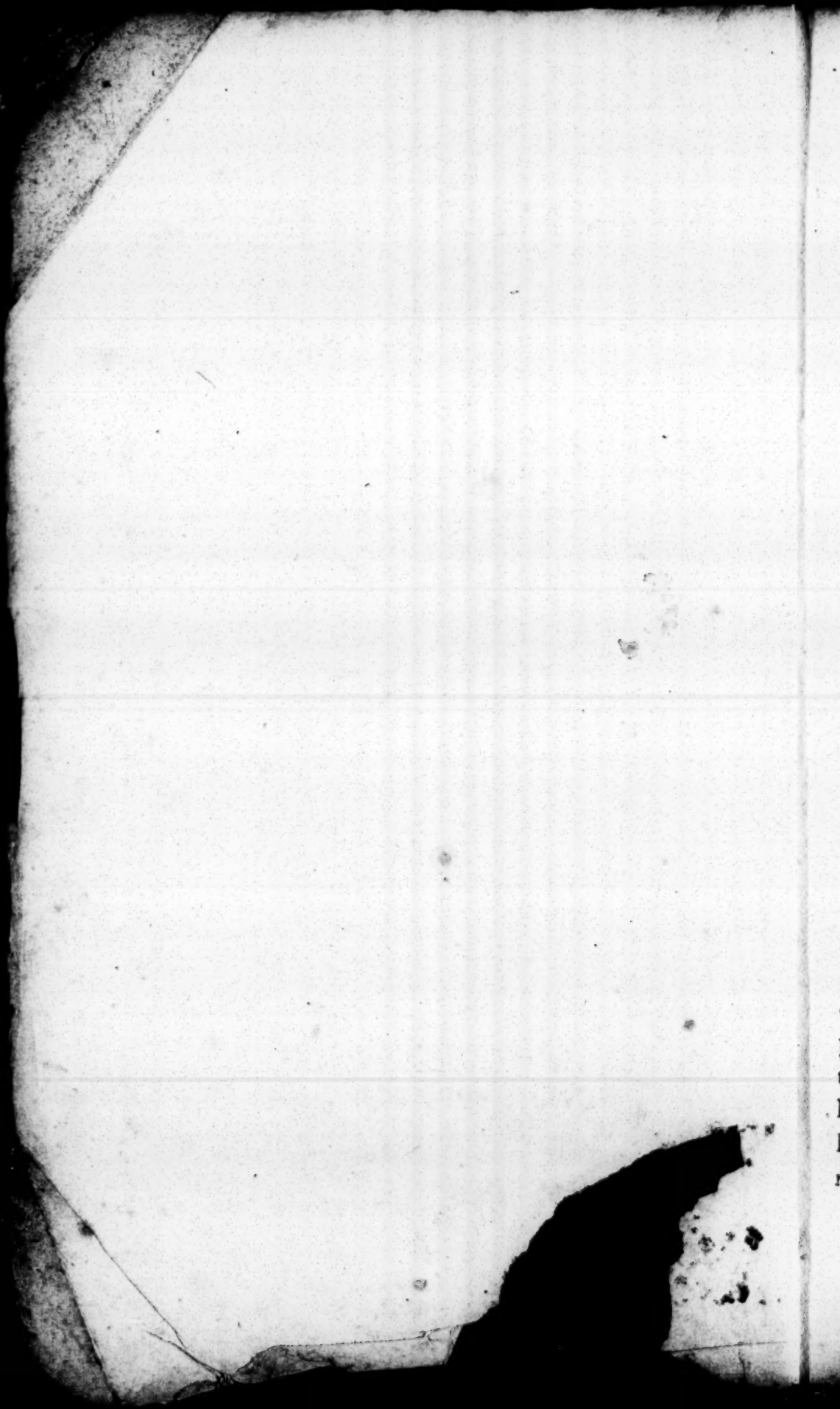
— For those who have been nurtured in the bosom of the Church, and have gained admission to the Ministry; if from a mere compliance with the humour of the age, or ambitious of the fame of LIBERALITY OF SENTIMENT, (for under that specious name a profane indifference is made to pass for an accomplishment) they affect to join in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question; for any, (I hope they are few) who hide this weakness of faith, this poverty of religious principle, under the attire of a Gown and Cassock, they are, in my estimation, little better than Infidels in masquerade.

Bishop of St. David's Charge to the Clergy, 1790.

PLYMOUTH:

Sold by P. Nettleton, No 57, Market-Street: Sold also
Fore-Street, Dock; S. Woolmer, at Exeter; W.
Hazard, Bath; Mathews, London, and by various

Bull
other



P R E F A C E.

MR. POLWHELE having thought proper, at the commencement of this correspondence to bring it before the public, Dr. HAWKER conceives it to be a duty which he owes the public, to publish every thing connected with it: neither should he think himself justified in holding back any part of the correspondence with which, after Mr. Polwhele's appeal to the public, that public hath an undoubted right to be acquainted. Under this idea the Doctor begs permission to introduce his *second* printed Letter to Mr. Polwhele, with the information of what hath passed in private between Mr. Polwhele and himself, since the publication of his former letter.

Dr. H. having waited somewhat more than ten weeks from the time he sent forth his answer to Mr. Polwhele's first letter (and which he dismissed in one week from the receipt of it) and not hearing of Mr. P's intention of making a reply, thought it right to send by post a private letter to Mr. P. of which the following is a copy. He only would premise, before the Reader enters upon the perusal of it, (lest Mr. P. should ascribe improper motives to the design of this letter) that he solemnly protests he had not the most distant idea at the time he sent this letter, nor for more than a fortnight after, of being honored again with Mr. P's public correspondence.

Plymouth, 6th November, 1799.

Rev. Sir,

After what hath passed between us in a public manner at your instance, it may perhaps at first surprize you to receive a private letter from me at mine.

There are two motives leading to this correspondence, and I hope they will both be found to carry with them their own apology.

The first is to inform you that I have in my possession of your books you sent me to sell for you, remaining unfold, twelve copies of the Historical Views, and eight of the Prospectus. They have been faithfully preserved, and shall be until it may suit your convenience to send for them; or if more pleasing to you, they shall be carefully packed up and sent or delivered to your order.

The other motive I have in writing is to assure you, that all resentment on my part is for ever done away.

In dying creatures, such as we are, it were somewhat worse than childish, to continue contention over the grave.

That we stand upon different ground in sentiment, is very certain; which, if continuing to the end, must produce a very different issue. But in the mean time I beg to assure you that you have my sincerest wishes for your temporal and spiritual welfare.

I remain,

Reverend Sir,
Your most humble servant,
ROBERT HAWKER.

The

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The 29th of November Dr. H. received a letter by post from Mr. P. of which the following is a copy:

Manaccan, Nov. 26, 1799.

Reverend Sir!

I received your favor of the 6th instant, and waited only to have an opportunity of informing you, that Flindell, of Helston, Printer, has order to send to Mr. Haydon, Bookseller, Plymouth, some copies of "A Second Letter," &c.

Of these orders, I have advertised Haydon, of Plymouth, in a letter which will accompany this; desiring him to wait upon you with a copy of the "Second Letter," in my name.

I have, also, requested the favor of him to send to London for some of my Discourses, and, as soon as they shall arrive, to beg your acceptance of the volumes.

All the delays of publishing, &c. &c. is attributable to the Printers and Booksellers. Of the publication of "My First Letter" to you, I know scarcely any thing, and could not, for a long time, procure a copy for myself.

My "Second Letter," has been, a great while, in the press, though only a sixpenny pamphlet: And, if it go by the waggon to Plymouth, London, &c. a month or more will elapse before its regular publication. When my Helston Printer chuses to send the copies to Falmouth, — — will receive one for you also—which you will probably get before the arrival of Haydon's.

If you will not condescend to accept of the copies of

the Historical Views, &c. at your house, for yourself and friends, (and be assured they are much at your service) be kind enough to have them delivered to Haydon.

I have written nothing (nor do I mean to write any thing) that concerns you, except the "Second Letter," and (what was delivered to the Printer as a postscript to it) "Anecdotes of Methodism." These Anecdotes are now printing as a detached work, with the addition of a Sermon. I mention this circumstance, as it is not my wish ever again to call your conduct or opinions in question. And it is not my fault, that both "the Second Letter" and the Anecdotes have not been published long since. If several Sermons against Enthusiasm, &c. (and other Tracts) which I have by me, should appear at any future time, you are not to conclude, that they bear any allusion to you. I am afraid, that in controversies, the mind of neither party is sufficiently open to conviction. If, however, I should think differently hereafter, be assured, that no obstacle whatever shall preclude my revocation of my published sentiments. At present, I am convinced—I feel, that I am right, and that I act sincerely. With respect to our *personal* feelings, your *Answer* was extremely harsh and severe: My *Reply* is sharp, but not, I trust, illiberal. But now, I beg to assure you, that "all resentment is, on my part, for ever done away," and that you have "my sincerest wishes for your temporal and spiritual welfare."

I remain, Rev. Sir,

Your very faithful servant,

R. POLWHELE.

The

The 10th of December Mr. Haydon brought a copy of Mr. Polwhele's Second Letter, which is now before the public. At which time Dr. H. delivered the books referred to in the private letter of the 6th of November, together with a letter for Mr. P. of which the following is a copy:

Reverend Sir,

I have to acknowledge your favor of the 26th instant, which came to hand in due course of post; and have taken the earliest moment to make reply to it, that it may be in readiness against the time that Mr. Haydon shall call, as you have proposed, with a copy of your public letter.

As I am perfectly unapprized of the contents of your *second* publication, you cannot be led to suppose, that when I decline, as I now do, the acceptance of the books which you have so long left at my house, and of the copy of the Discourses you mention, as intending to send me by Mr. Haydon, that I am prompted by any thing which may appear in your new publication. Be assured, Sir, this is not the case. But the real motives for declining the acceptance of your presents are these—For the perusal of your Historical Works I can find no leisure; and for your subjects on Divinity, after the specimen I have already had, I can have no predilection.

I am waiting, with some small degree of impatience, the arrival of your *second* public Letter: soon after the receipt of which, I shall do myself the honor of as publicly acknowledging your favor. In the interim I remain,

Sr, your most humble servant,

Plymouth, Charles Vicarage,

R. HAWKER.

Nov. 30, 1799.

From this statement of particulars which have taken place, intermediate to the first and second correspondence, the public mind will be now better prepared to enter upon the subject of the second letter which follows, than if this information had been kept back.

A SECOND

A
SECOND LETTER, &c.

Plymouth, Charles Vicarage,
December 10, 1799.

REVEREND SIR,

YOUR *Second* Letter was put into my hands this morning. I have seen enough of its contents already, to discover the nature of my obligations to you upon the occasion. To be noticed by you in this manner, or indeed in any manner, is certainly a mark of distinction. You have done, what you thought proper to do respecting me, no doubt, in a way best suited to your feelings, and to your courtesy. It were unreasonable to expect more from any man.

I am not a little gratified to find that you have accepted the hint I gave you, and to the honor you intend me from your present publication, you have *now* added the politeness of sending me a copy of it. Be assured, Sir, that I have a proper sense of both favors.

I had

I had thought, from your long silence, that our correspondence was ended. But it appears that in this I was mistaken.

There is a disposition in the human mind, since the fall, (I know not by what name particularly to call it) which acts the very reverse of what it should, to produce the peace and tranquillity of society. Inaccessible to just and proper impressions, in proportion as it loses more and more of the finer feelings by its progress in error, it becomes hardened from habit. Hence, in the place of that generous sensibility, which, next to the pleasure resulting from having done what is right, is unquestionably the quick apprehension of knowing, and as candidly confessing, the having done what is wrong; the mind disdains all conviction.

Pardon me, Sir, if I venture to suggest, that somewhat of this nature attaches itself to you.

To every person, acquainted with the subject of our controversy, but Mr. Polwhele himself, it must have appeared, on the fullest and fairest testimony, that the obloquy, and reproach, you thought proper to throw on me, in your *first* Letter, were, in a great measure, if not altogether, unmerited.— And it could not but strike every unprejudiced mind, in the same moment, with equal conviction, that

that if I had erred in my religious deportment, it was an error, that ought not to have been considered personally offensive to you ; neither did it belong to your province, particularly to reprove. You said indeed, *I have thus dared, in the name of my clerical brethren, to expostulate with you.** But without calling in question your veracity on this point, the highest compliment which can be paid, either to the wisdom, or to the liberality, of that venerable body, you professed to personate, would be, to suppose, that both in your *darings*, and in your *expostulations*, you very far exceeded their commission. For sure I am, how different soever the medium may be, through which any of the Clergy of Cornwall behold the truths of the gospel, from the Vicar of Charles ; it is impossible that an Individual among the Clergy of the whole County could be found, who would have set his *imprimatur* to the many illiberal and ungentlemanlike passages which are contained in that letter.

But, Sir, setting aside the whole of your *first* correspondence, it is to what hath followed since, in your deportment, that I advert, in the observation just made. Instead of exercising that true magnanimity of the mind, which, no doubt,

* Page 60, first Letter,

in its highest instance is a conquest over the angry passions of our nature; and particularly, in that most difficult part, where the *injurer* is called upon to forgive the *injured*: instead of following up the dictates of that admirable precept, with which you yourself professed, to be so much charmed; of *doing justice, loving mercy, and walking humbly with God*: instead, of availing yourself of the highly favored moment, of making peace, when my conciliatory letter first seeking it, came to your hands; (and which, as appears both by the date of it, as well as the date of your answer, was in ample season to have prevented your *second* Letter issuing from the press) instead of manifesting such a true nobility of soul, and which would have advanced Mr. P. in the love and esteem of every generous mind: what hath been your conduct towards me since? Not contented with your former misrepresentations of my character, you have endeavoured in this last letter, to draw it in yet darker shades, and have done every thing, the utmost malice could devise, to blacken the reputation of one, whom you never saw, who never could have injured you, and against whom, you had no one cause of provocation, either of fancied, or real evil, of which personally to complain.

From

From an authority, which it is our highest wisdom to reverence, we learn, that it *must needs be that offences come*. They must indeed come, because they unavoidably arise, out of the very nature, and constitution of man, as he now is, and from the situation in which he is now placed.— But though it be among the infelicities of the present state, that offences must *come*; it is chiefly from our aggravation of the evils of life, when they are made to *stay*.

—— ——— quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio.——

Mistaken however as I have been in my ideas, that a correspondence like your's, originating, as it did, in unprovoked anger, could terminate so speedily; nothing can equal my astonishment at the information, that even Mr. Polwhele himself could possibly consider my answer *to be extremely harsh and severe*. Surely, Sir! you are the only man alive can think so. I defy you to produce a single circumstance in my letter to you, in which I have departed from the candor, the manners, or the dignity of the gentleman. You speak indeed, of the blast of *my trumpet*, and the *gathering together of the multitudes, like the locusts of the Pro-*

phet: But it is Mr. Polwhele which saith this, and that's enough. Every one who knows any thing of our contest, knows that it was *you*, and you only, which sounded the horn of clamor, and commanded me, however unreluctantly on my part, to the battle. And though, when obeying your summons, and following you to the field, I found you armed with such weapons, as would have disgraced any cause but your's; yet in all that I have done, or said, I have been acting merely on the defensive. It was certainly a duty which I owed myself, my family, the cause of truth, and the world at large, to call into my aid every just and proper method to shield a reputation, dearer to every man of right feelings, than life itself, from the hand of violence and cruelty.

But it is possible, no doubt, on a subject so allowedly interesting, to feel too sensibly, and to repel an injury too sharply. And we are but partial judges in our own cause. If I have therefore used any unbecoming warmth, or acted with an asperity unsuitable to the occasion, I shall be ready to accept the justice of decision, and bend to reproof, before any fair and honorable tribunal. You will allow me, however, to say, that I should first claim the privilege of a Briton, and

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challenge Mr. P. from being among the jurors of my trial.

From the hurt you seem to express, in the supposed severity of my answer to your *first* letter I am so apprehensive that my reply to your *second*, how mild soever it may be worded, will be deemed so, that before I enter upon my vindication, I would previously beg you to take a cool retrospect of your behaviour towards me, and then ask your own heart what treatment you think you really merit?

In the very onset of your bold, unauthorized, and unqualified accusations, you manifested a disposition to hostility, which outraged all decorum. Assuming for granted, what never had existence, but in the extravagancies of your own heated imagination; you came forward with a mightiness of self-sufficiency, as if the whole structure, both of Church and State, was in danger, and rested its preservation upon the prowess of your single arm. And while inflated with rage in the prospect of his phantom of the brain, which your bewildered ideas alone had realized to your view, like the retful Porcupine, armed at all points cap-a-pee, you soon discharged every quill in your fury, until you had left yourself bare, and without covering.

Three months have since nearly elapsed (and three months, for ought I know, naturalists can best determine, may be sufficient to form anew those weapons to an animal of that description) and you have once more advanced to the combat with double fury, and again darted every quill at me afresh, though convinced, by woeful experience from your last disgraceful attack, that not a single one from your former covering ever wounded me.

Had the love of God, or the love of man, a real zeal for the true interests of religion, or a real regard for the true welfare of the state, been among the apologies of your conduct; facts, and not fiction, would have formed the outlines of your correspondence. But neither the seriousness of your subject, nor the sanctity of your own character as a minister of Christ, were with you any restraint to suppress that vein of satire which evidently appears to be your forte.

Your professions were indeed pure, (for how should they be otherwise with the church in view) and while ostensibly supporting her best interests, but soon losing sight of that sacred inclosure, you soon appear as on a Theatre, where the various characters, selected for public entertainment, are made to speak and act just as the manager pleases.

to suit the several purposes of his drama. And where (to carry on the figure) as a complete master of the puppet-shew, you have formed your interludes on true pantomimical principles, by introducing the magic lanthorn, and making the shades of Whitfield, Wesley, and Lavington, pass and re-pass in review before you.

But, Sir, had you rested here, content with following the steps of your great masters, in the art of ridicule only, I could have well borne, very well indeed, the whole force of your sarcasms, and in the midst of all, have found cause to bless God, when taking a comparative statement of my happy lot with those gone before in the Christian path, of whom, though it is said, the *world was not worthy*, yet they had to contend, not with mere scorn and derision, but with *trials of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment*.*

And perhaps, from the ludicrous manner in which, under this idea, you had then treated the subject, I might, in my turn, have assumed the vein of pleasantry also, and from considering you as long labouring under that most wretched disease, which the antients, if I mistake not, denominated

* Heb. xi. 36.

cacoethes scribendi, (and which your 3 vols. folio, of the History of Devon, and your 5 vols. quarto, of Historical Views of Devon, very amply manifest you to be under the influence of,) I should have recommended you to medical aid, in order that by being put under an antiphlogistic regimen, you might have been brought into a state of convalescence. And really, Sir, I do conceive, that from the exhibition of emetics, to cleanse the prima via, and cathartics to purge choler, together with the occasional application of epispastics to the region of the brain, you might derive many salutary advantages.

Thus, Sir, while you had limited your strictures to the mere jocular part of character, and laughed at what you are pleased to call my methodism in divinity, I would have smiled in my way, at what I venture to think, your mania in history; and the world, (which you had invited to look on,) might, with my full consent, have laughed at both.

But, Sir, your purpose was not for mirth, but cruelty. You laughed indeed, and wished your readers to laugh with you for the moment; but under this mask it required no very great penetration to discover features of a very different complexion. In your base attempt to blacken my reputation,

reputation, by insinuating a disaffection to Government, you manifested the malignity of your design. And though a conscious mind of innocence is always more than an over-match for art, yet, in the vileness of the attempt, I appeal to the candor of any man, whether it would not have been in some degree pardonable, had I lost, in the warmth of the moment, the stoicism of philosophy.

And yet Mr. Polwhele thinks *my answer was extremely harsh and severe*. It were to have lived surely within the region of the *Torpedo's* influence, and to have had induced a paralysis of the worst kind, to have been past all feeling, on an occasion like this. The mind must be palsied indeed, and beyond the reach of any cautery, if insensible to the repeated punctures, of those, whom an elegant writer describes, as

“ Sticking like leeches, till they burst with blood.”

But though I have felt as a man, I trust in God I have no less felt as a Christian. If I know any thing of my own heart, my displeasure, in its warmest period, hath been more against the principles, than against the person of Mr. Polwhele.—The spectre of resentment did indeed glide through the chambers of my mind, in the transiency of the moment, but as it passed it melted into a r.

Resent-

Repentment, did I say? I ought to recall the expression. There have been many, many hours, since this correspondence opened, in which, instead of feeling displeasure, I could have thanked you, Sir, for your attack on me. For, however undesignedly on your part, you have done me great honor. And whether you will be pleased to credit it or not, I can assure you, that you have been the means of bringing me forward to the notice of some truly respectable friends, which, perhaps, but for this violence of your's on my character, I never might have known. And what is of infinitely greater consequence still, by this correspondence you have called up the attention of the public at large, and the Clergy in particular, to the investigation of a subject, of all others the most interesting; I mean, the leading doctrines of the Church of England: in the examination of which, if I mistake not, a most essential service will be accomplished. For though it is very obvious that nothing can be more important to every member of the establishment, as well among the congregation as the ministers, to possess the clearest conception of its doctrines, yet, it is to be apprehended, by what appears in life, that the subject is not as seriously considered, as its importance demands

mands, by either. For while many of the *former* are uninformed of what they profess, not a few of the *latter* are as unconscious to what they have subscribed. Your correspondence, Sir, will be the means of inducing an enquiry among serious minds respecting those solemn points. And that enquiry cannot fail, under God, of accomplishing most beneficial purposes.

Did I talk of resentment then, while cherishing the hope of so much good from your letters?—Erase every idea of it, I beg you, Reverend Sir, and in its place insert my best thanks. I do indeed, thank you again and again, for the services you have hereby wrought, however unintentional on your part. You have done the utmost which could have been expected from a Gentleman of your complexion. To have done more, and to have approved of a conduct like mine, so dissimilar in every point of view, as it is from your own, was impossible. The very diversity of our pursuits is enough to have excited your contempt and displeasure. For while the greater part of your life hath been directed in the high walk of literature, to form the character of the Reviewer, and the Historian; mine hath been limited to the low and humble sphere of parochial duties!

Some

Some have observed indeed that Mr. Polwhele might have adopted gentler terms in his anger, which would have been more suitable to his function, and ministry. But I have said in answer, pshaw! this is of no consequence. The terms he hath adopted were best suited to his manners, to his good breeding, to the gentleness of his character, and to the *suaviter* of his mind.— Every man hath a vocabulary of his own. And this is Mr. Polwhele's! that's all—

But, Sir, after recalling your attention to the contents of your *former* letter, by way of reminding you of the nature of those obligations you have brought me under for the display of so much courtesy, it is high time for me to make my acknowledgments to you for the continuance of the same kind of favors, which you have heaped upon me in your *second*.

To all the enormity of character, with which I stand charged under your impeachment, in the *last* publication; you have now thought proper, in the present, to add some more peculiar appellations, suggested by the same liberality of sentiment. You say, that I am a *master of finesse*; the *resembler of a thief*: one who hath *outmanœuvred you at all points*, &c. And to render my person,
if

if possible, as odious both to the Navy and Army, as you have before endeavored to represent me to the Church and State, you say that *prima facie*, I damn every sailor and soldier to the flames of hell. §

Poor man! poor man! What affections, dark as Erebus must the mind of such an one have, to brood over, which can hatch, and bring forth such monstrous productions!

But, Sir, however boundless and implacable your unprovoked malice against me hath been, or may be; I trust in God, he hath given me sufficient grace to be in no danger of being influenced by your principles. Perhaps you may have to learn, Sir, that it is the province of the guilty only, to shrink under unjust accusation. And I am sure, it ought to be, peculiarly their's also, to feel displeasure. None of your charges therefore move me. Neither have they excited in my mind any thing more than a mixture of pity and contempt for the Author. No, Sir. All the rage and fury of the correspondence shall be your's. I should blush if any gentleman found occasion to reprove me for a single term in my letters to you, of falsehood or illiberality.

From the particular manner in which you have dated your letter, as well as the language you make use of in opening it, I presume, you meant to convey your contempt of my correspondence, and the haste with which you answered it. *In a letter (you say) with which I was honored by your messenger about an hour ago, &c.* And you date it, *Manaccan Vicarage, Sept. 3, 1799, one o'clock A. M.*—By which it should seem that my messenger arrived at *midnight*, and you begun your answer at one in the *morning*.—If, however you meant to convey this idea, (and it is not possible for your readers to conceive what other you could mean) unfortunately for keeping up in their minds this notion, you soon after forgot yourself, and date your third page September 25. So that with all the haste of reply, somewhat more than three weeks elapsed in writing three pages.—But Mr. Polwhele is not *master of finesse*!

A similar trait of character appears in your conduct, as manifested in the fourth page of your letter. You say, *It was on a retired spot I threw the gauntlet, inviting a chosen few to be spectators of the combat.* Bear with me, Sir, while I examine what you *say*, by what you *did*, and then you shall have the pleasure to prove the correspondence.

Your

Your first letter was printed, as appears by the title page, in London. A very retired spot truly ! And the same title page declares, that it was printed for Cadel and Davies, Booksellers, in the Strand. One of the first shops, in one of the first streets in Europe ! Your letter bears date June 1st, 1799. It was advertised on the cover of the Anti-Jacobin Review and Magazine for *July*, and soon after in one or more of the public News Papers. It was reviewed in the same Review and Magazine for the months of *August* and *September* : and although but an eighteen-penny pamphlet, the review of it occupied, as I have been informed, (for I never read such trash myself) no less than twelve pages, and contained abundantly more in substance than the whole of my reply. So that it engaged, or endeavoured to engage, the public attention for several months together, more or less. And yet in the face of all this, you say, that *it was on a retired spot you threw the gauntlet, and invited only a chosen few to be spectators of the combat.* But Mr. P. is not a master of finesse, neither can it be supposed that that *lying spirit*, which he says, is gone forth among the people, hath ever reached Manaccan.

There is another curious circumstance, connected

needed with your declaration of the *retired spot* you chose for action, and the *chosen few* you invited to be present at it: I mean in the note of the third page of your letter, in which you say: *to this very hour*, (and that hour you take care to mark as in the 25th of September) *not one bookseller or stationer in either county, has, by my order, received a copy; though your answer was dispersed by your emissaries over all the West of England, and among all descriptions of people, within ten days after my letter was first advertised: when neither myself nor friends had seen it in print, and even its existence, to people in general, was only made known by your answer.*

Will you be so obliging, Sir, as to explain how my answer, which was not put to the press until the last week in August, could possibly be dispersed within ten days after your letter was first advertised, when, both the public Prints, and the Anti-Jacobin Review and Magazine had announced your publication in July: and when the Anti-Jacobin Magazine for August had actually begun the review of your letter. And will you be good enough at the same time to shew to whom the public is indebted for the early review of your letter, since you say at the time my answer appeared

peared, and which was not till the first week in September, neither *yourself nor friends had seen your's in print*. This last question will reduce you, I fear, to the disagreeable alternative of calling back those assertions, or confessing (of what the public mind I believe have already but one opinion upon) that your letter was reviewed by yourself in manuscript, so as to appear nearly at the same time with its publication. If it could be supposed that Mr. P. was *a master of finesse*, I should be prompted to apprehend that these were among the depths of the art. But as no one will venture to ascribe such a thing to *you*, I shall expect that the next edition of your letter will notice these circumstances among the errata.

But why so much labour to induce the public to believe, that in the circulation of our correspondence Mr. P. hath been very supine and inattentive, and Dr. H. very diligent and active? Can you suppose, Sir, that the public will give you credit for first writing and publishing an unprovoked letter of much cruelty against a man who never had offended you, and that then you sit down perfectly regardless whether that letter was read or not? Or can you really imagine, that the public mind would take offence at any

exertions on my part, to put the public, as early as possible, in possession of my defence against so rude and violent an assault? It was very natural for me to send my reply in all places where I supposed your letter had come. But in doing this, I never once advertised it in the public Prints, or took any pains to have it circulated, but through the Counties of Devon and Cornwall. My letter was printed in Plymouth. Your's in London. Let the world judge who studied more by this different plan of publishing, that our correspondence should have a local operation?

Your observation, on the different degree of merit in our letters, would have been more modest and graceful, coming from any other person but Mr. P. himself. You say, *My little essay is calculated chiefly for those who have leisure to read and to judge: your three-penny pamphlet is but a treatise for ignorance.*

With respect to the merit of your letter and composition, I very cheerfully leave to the decision of those who know how to appreciate its value. For mine I feel no solicitude. My reply aimed not at elegance, but truth. It answered every purpose with me to convict you on your own confessions. I set out to prove you insincere both

God and man. And this I fully accomplished. Your subscriptions to the thirty-nine Articles, compared with the open avowal of your sentiments, fully proved the *former*. And your correspondence with me as amply manifested the *latter*.—More than this I needed not. A more complete triumph no one could desire.

You seem to labor very hard to do away the effects of that letter,* which, unfortunately for

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you,

* You accuse me of stratagem, in suppressing the passage in your Letter, which I omitted, as being irrelevant to the subject, and of conveying it to my friends at Falmouth. The best refutation of both will be the publishing of it now : by which the public will instantly perceive, that I could not benefit by its suppression, or its publication : This is the passage which was omitted :

“ In proof of this—look to the *English Review*—Accident now leads me to discover, what I had intended ever to keep secret—and what, indeed, I only communicate to you, in confidence. The only Review, with which I have the slightest connexion, is the *English : Murray*, with whom I have had some little correspondence, paid me the compliment of submitting to my perusal, a few tracts, poems, &c. —And I have written, I believe, about ten articles ; among which I reviewed your sermons—but not, with the most distant idea of the circumstance being ever known to you.” —The reader will now judge the *cui bono* of either publishing or suppressing.

I could wish you had shewn me the same candor in your quotations from my writings. I leave it with every reader of liberality to determine whether a more unfair, a more ungenerous perversion

of

you, I had in my possession, by accounting for the changes of opinion, and the differences of sentiment. But, Sir, you take the subject up upon false ground. I never charged you with a change of sentiment. When you wrote your first letter, as when you wrote your last, the *sincerity* of your mind, I verily believe, was one and the same. It suited Mr. P's purpose at one time to compliment, And it suited Mr. P's purpose at another to reprove; that's all. I meant not to point out the change from *time*, but the same want of sincerity *under all*. And in following you to the church, I traced

of the design of an author was ever made by man, than you have shewn in your strictures on my *Appeal to the People of England*, in your note of the 28th page.

And in your animadversions on my *Three leading Points of the Gospel* you exhibit the same trait of conduct. The concluding words of the last dialogue in that little work, from the mouth of the parishioner, are these: *I am comforted by what you say, and begin to hope that as I really feel those evidences of the renewed life, I shall at length attain, through Divine Mercy, in the diligent use of the several means of grace afforded, to a full assurance that Christ is my Saviour.*

And how do you construe this? Truly, as follows! So your poor parishioner leaves you weighed down by the burthen of his sins, and doubtful when the moment of grace shall arrive to relieve him from that burthen. Page 45, 1st Letter. What a curious proof of candor, and fairness of quotation!

traced the whole to its source. For how should he that is unfaithful to his God, be sincere to man?

I am at a loss, Sir, to discover whether the severity of your sarcasm, respecting my preaching near Truro, is levelled principally against the poor insignificant preacher Dr. H; or against the Person and Offices of that High and Lusty One, whom Mr. P. sometimes is obliged to say, he believes to be, *the Lord and Giver of Life.*†

You say that you were credibly informed that I preached *a very indifferent piece of extempore stuff, and pleaded in apology that it was the hasty adoption of a text suggested to me by a friend.* This, (you say) *I confess, excites my surprize.* *Actuated by the Spirit, or qualified by grace to interpret the scriptures, we may indeed wonder that the Lord should have suffered you to deliver a bad discourse for want of time to digest it.* And after ascribing to me the same principles, as those who were to take no thought how or what they should speak, because it should be given them in the same hour what they should speak, you sum up your raillery in what you thought, no doubt, an admirable stroke of humor, by saying; *but there was a heaviness perhaps about you which obstructed the operation of the*

† Nicene Creed,

Spirit,

Spirit, owing, I presume, to indigestion, since you came among us you know not to preach but to dine.

You remind me of him of old, of whom it is said, *he casteth firebrands, arrows, and death, and saith, Am not I in sport?** But, Sir, the subject is too serious for sport; and too solemn for raillery. You do not presume, I suppose, totally to deny the operations of the Blessed Spirit, since it seems you told Bishop Ross at your ordination (though both you and he poor man, from your confessions at that time, knew nothing of His influence on the heart) that you trusted *the Holy Spirit would assist you in the office*; and sometimes perhaps you pray before your sermon, that the Lord would *prevent you in all your doings, and further you with his continual help*.

If the wit, therefore, you aim at, be directed against the doctrine of the Blessed Spirit's influence in helping our infirmities, and qualifying for his more immediate service, I shall leave you to the awful enjoyment of a humor, whose termination will be extreme sadness.

But, Sir, if you would confine your mirth to humbler subjects, and let the shaft of your ridicule be wholly directed against *me*, you shall shoot as

* Prov. xxvi. 18, 19.

long as you please, and laugh as loud as you are able, with full impunity.

You were very rightly informed, that I preached *a very indifferent piece of extempore stuff*; though the information given you concerning my apology for it, was ill-founded. I made no excuse, neither was it then particularly necessary. For all my preachments are truly poor and indifferent, and require continual apologies for every one of them. And I am free to confess to you, Sir, that I have frequent cause to take shame after every sermon, that I have said so little, and that little so poorly.

But notwithstanding all this, if ever I preached a sermon in my life to make me vain, it is the very one of which you and your friends speak so contemptuously, and of which I think so humbly. Do not mistake me however. It is not from its excellence, but from its poverty. Not that it called forth my abilities, but that it gave occasion to call forth your displeasure. Had I never preached that *indifferent piece of stuff*, your anger, and that of your friends, would not, most probably, have been excited: and if your anger had not been excited, I should not have been so highly honored as I have since been, in your correspondence: and if this correspondence had never taken place,

place, the discussion of those interesting points of doctrine, which peculiarly distinguish the Christian faith, and form the leading articles of our church, would not have taken place. Whereas, now by virtue of my poor preaching, and your violent anger in consequence of it, many serious persons among the clergy, who must find themselves highly interested in the enquiry, will be prompted to read and judge for themselves, and I am too confident to fear, but that the issue of it will be, the establishment of the truth as it is in Jesus.

Hence therefore, my sermon, poor and contemptible as it was in itself, yet, by inducing such beneficial consequences, rises into a climax of importance, and will ultimately prove, I am persuaded, the most interesting discourse which I ever delivered.

And do suffer me, Sir, upon this occasion, to call your attention, and that of your friends, (who gave you the information of the poverty of my preaching) to a point of doctrine, which in the heat and fury of your resentment, appears to have been totally overlooked and forgotten by you all. I mean, in that striking display of God's sovereignty, when, by his over-ruling power, he makes men
the

the unconscious instruments of accomplishing the very reverse of what they intended. When God chooses *foolish things of the world to confound the wise, and weak things to confound the mighty*; this manifests a divine ordination more illustriously, than when proportioned effects are induced by proportioned causes. You meant, Sir, in all that you have been doing, to render me ridiculous, and the sacred doctrines which I preach (and to which both you and I have alike subscribed) contemptible. Whereas every thing you have advanced hath only tended to produce the very opposite to your designs. And this is what scripture calls *God's taking the wise in their own craftiness*;* and making even the very *wrath of man to praise him*.† *Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord.*‡

I thank you for the information you have afforded me of the countenance and favour shewn my ministry by the Orthodox Dissenters of Cornwall. It is a very flattering mark of distinction to me, whatever you may think of it, that one minister, as you tell me, should shut up his church, and another walk with me at our's to attend my preaching. And what is the fair and plain infe-

* Job v, 13. § Psalm vii. 6, 10. † Psalm cvii. 43.

rence to be gathered from hence but this; that if all ministers in the establishment preached according to the doctrines to which they have subscribed; meetings (except in particular cases) would be unnecessary.

You may say, if you please, (though every liberal mind must be ashamed to hear it) that a *real friend to the Episcopacy would scarcely take sweet counsel, or walk familiarly in the house of God, with the avowed enemies of our religious establishment.* But I venture to think, that a real follower of the Lord would rejoice to walk to the house of God with any man. What a religion must that be which prompts men to refuse even walking to the house of prayer with others whose sentiments are not in all points like their own.— If this be your ideas of Episcopacy, they are not very enviable. And suffer me to correct you, Sir, in your uncharitable and unwarrantable abuse, when you class the whole body of Dissenters in the kingdom as *avowed enemies of our religious establishment.* You mistake the matter. Many whom I know, and whom I highly esteem, are not enemies to the establishment, but to the *unfaithful ministers* of the establishment: to such (if there are any others) like Mr. Polwhele, who have confi-

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dence enough to throw off the mask, and dare openly to avow that they do not believe what they have subscribed.

Men of conscientious principles, whether among the establishment, or among the dissenters, cannot but despise such duplicity; and hence, many have separated from the church, when they have once discovered such a manifest contradiction between her doctrines and the preaching of such ministers.

For my part, Sir, I feel much gratified in the approbation of men of this description. I consider it not so much a tribute of respect to my person, as to my principles. It becomes indeed a compliment to the Church itself, to which I belong, and to her most excellent doctrines, as set forth in the Articles, and Homilies, and Liturgy. You may, if you please, from opposite principles, bestow your eulogies on persons of different sentiments. And they may, if they please, accept them as complimentary. But pardon me when I add, I should consider Mr. Polwhele's testimony in religion, as more than half decisive that I was wrong, and his approbation on the subject of theology as the most finished reproach.

Either from your misapprehension or misconstruction of what I said in my former letter re-

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specting

speaking my late visit into Cornwall, you have been led into another error, which I request may be corrected. You inserted that my journey to the West was for the sole purpose of preaching. I contended on the contrary, (and which all my friends, who knew of my journey, knew for a fact) that this was not the object of my visit. But Mr. P. or any other man, supposed from hence that I wished it to be understood that I would not itinerate to preach the gospel, if convenience and opportunity offered, without neglecting the duties of my own parish, this were to mistake my meaning. Gladly would I go from parish to parish and from one county to another, *to seek for Christian sheep, (as the Ordination Service enjoins) that are dispersed abroad, and never cease my labour, with care and diligence, until I had done all that was in my power, according to my bounden duty.** But I told you, the daily care of that part of the flock over which I am placed precludes the opportunity

* If I might without offence presume to advise, it would be to request you to read once more this most excellent service of Ordination. And as you tell me that you subscribed the Articles with Burnet in your hand, and Burnet from that hour hath been your guide; I would beg you to peruse those articles afresh, and change Burnet for the Bible, you will find your account in it.

unity. And this be assured, Sir, is the only prevention. As far as I can make it compatible, with the more immediate claims of my own church, I rejoice in every occasion which offers to publish the gospel in another. So that when you ask me my catechism; *Have you not preached in the neighbourhood of Plymouth on week-days? Did you never preach on a week-day at Egg-Buckland? &c. &c.* I answer Yes, verily, and by God's help so I will. And I heartily thank our heavenly Father who hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

And pardon me yet further when I add, that of all places, did it come within my reach, *Manaccan*, with your permission, should be the favourite spot of my itinerancy. I should like, above all things, to take wing, and alight on some perch near you; to warble, in the best manner I am able, the sweet notes of the gospel; though you and your friends might, perhaps, think I should but *chatter as a swallow*. Nevertheless I should be very much gratified could I do this, because you tell me that though you sometimes moralize with *Epicætetus*, you never have evangelized with *Whitfield*. I could

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not suppose, Sir, that you would evangelize with one whom you so much despise as Whitfield; but yet I think, and every one in his sober senses must think the same, that as you profess yourself to be a Minister of the Gospel, and not the Disciple of a Heathen Moralist, you ought not to have boasted of moralizing in a Christian Church with an He then, but rather have confessed that you sometimes evangelized with Christ and his Apostles. What a charming representation you have made, Sir, of a Christian Minister, in the close of the 18th Century, publickly to tell the world, that you sometimes moralize with Epictetus!

We lose sight (says Bishop Horsley, in the same charge from whence I have borrowed the motto for my title page, and you are very fond I know of the saying of Bishops) *we lose sight of that which is our proper office, to publish the word of reconciliation, to propound terms of peace and pardon to the penitent, when we make no other use of the high commission that we bear, than to come abroad one day in seven dressed in solemn looks, and in the external garb of holiness, to be the apes of Epictetus*

In the midst of all your reproaches I have to thank you, Sir, for reminding me, of what my fo

† See Bishop of St. David's Charge for 1797.

getful heart is but too apt to lose sight of: I mean, my unspeakable obligations to God for his gracious instructions, during a period of near twenty years, since I published my first little work, *the Devout Soldier*. When I look back and consider, how divine grace hath brought me on my way, I take shame in the reflection, how little my improvements have been under so many and long opportunities. It appears by what you say, that it is a subject of joy to your heart, that you have felt no change; for you tell me, that *your religious sentiments have been uniform and consistent*. My rejoicing on the contrary is, that in my instance the promise is fulfilled, *the Lord hath brought the blind by a way that they knew not.**

I have no cause to blush in acknowledging, that at the time I published that sermon, my ideas of the great and essential doctrines of the gospel were faint and indistinct to what they are now. It is my mercy however to see, that in that very sermon, if there are no great marks of the divine teachings, there are no blind and presumptuous reasonings against them. And though unconscious at the time, like the Patriarch at *Bethel*, from whom or from what cause the manifestation came, yet I

* Isaiah xlii. 16.

might truly say, at my ordination, that I was inwardly moved to take upon me the office of the ministry, since no *outward* cause could operate, as I had no other prospect in that period, than of living and dying a curate.

And with respect to an advance in the knowledge of divine things, I presume Mr. P. doth not mean to intimate to the contrary; for if twenty years be not supposed productive of improvement to what purpose is the apostle's precept, of *growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.**

But leaving these considerations, I would ask from what possible connection with those saying is it, that you can draw that very cruel and unjust inference, which you do, when you say; that thou in that sermon I then contemplated the *bending knee, and the uplifted eye of the Soldier with admiration, yet now I damn every Soldier and Sailor to the flames of hell?* Is there a single sentence or word in any of my preachings or writings which hath even the most remote tendency to favor such a construction? Do you mean to hold me forth both to the Army and Navy, as meriting their execrations; and do you indeed intend to expose

* 2 Peter iii, 18.

me to any personal evil, which any of either order, stimulated by your representations, might be prompted to attempt? Is this the Reverend Mr. Polwhele, who tells the world, that *nothing can afford comfort in the hour of death but the consciousness of having done justice, loved mercy, and walked humbly with his God*; and yet in the most wanton and unprovoked manner, and in direct defiance of all these principles, attempts the destruction of one whom he never saw? If every idle word which the thoughtless and inconsiderate frame of the mind, in the unguarded moment, gives birth to, be yet amenable in the day of judgment; what must that man have to answer for, who sits down with a degree of malignity, premeditatedly first to write, and afterwards to publish, whole pamphlets of malicious calumnies, neither of which in a single instance can he substantiate or prove? Do you really think, Sir, that because I make no appeal to any earthly court, that no cognizance will be taken of it before an heavenly tribunal?

I shall not be accused, I hope, by a generous public, of unnecessary vanity, in wiping off this foul reproach, if I bring forward certain facts, which otherwise might have favoured of ostentation,

tation. It is the only way, perhaps, to repel a charge of this nature, by shewing what my conduct hath been, opposed to what Mr. P. saith.— And if a life of continual labors, and unremitting fatigue in the ministry, can be considered as the best evidences of Christian love ; perhaps it may be found, in the end of the day, that Dr. H. hath no reason to shrink from a comparison with Mr. P. in services, rather to promote the eternal welfare of his fellow creatures, than to pronounce their destruction.

One circumstance in point, I would beg permission, through the medium of this letter, to bring before the public, which, when done, I shall leave to the comment of every candid reader.

In the cloie of the year 1797, I accepted the Deputy Chaplaincy of the Garrison in Plymouth, and with no other view, I solemnly declare, than that of having the door of the Army opened, as far as my province of duty might extend, to speak to the military on the great truths of salvation.— By virtue of this office it became a branch of my duty to visit the sick in the Hospitals, both in the Garrison in Plymouth, and the Military Hospital at Stoke Village, which is somewhat near two miles distant from the Garrison. And in consequence

of this appointment, during the two years which I have held this office, I have, for the greater part of that time, once in every week, both in summer's heat and winter's rain, discharged the duty of visiting those hospitals. In the execution of which, at the Stoke Hospital particularly, (while the sick troops continued in that temporary building, and before the New Hospital was opened near Stoke Church) I have performed divine service, in prayers and expounding the scriptures, sometimes in the *three* distinct wards of that Hospital, and always in *two* of them, when the other was not in use, amidst the floating miasmata of the typhus, and the effluvia of other disorders. And this I have done without any kind of emolument whatever; the whole profits of the appointment being, from the first moment in which I entered upon it, to the present hour, regularly paid over by me, as soon as received, to the Gentleman who hath done me the honor of assisting me in the duties of my Church, while I have been engaged in the duties of the Garrison. And that the testimony of these facts may not rest upon my bare assertion, the Rev. Mr. *Sullock*, who is the Clergyman connected with me in this service, hath, at my request, very kindly consented to subjoin his certificate to satisfy the

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public mind upon this point.*—I now very cheerfully leave it to every man's candor to determine whether such services can be supposed to correspond with Mr. P's cruel expression, that I *damn every soldier and sailor to the flames of hell.*

* Plymouth, Jan. 11, 1800.

Dear Sir,

As you are very conscious that since your connexion with me in the department of the Chaplain's duty in the Garrison, the whole of the emoluments arising from the appointment hath been your's, and that I have never profited a single farthing : I shall esteem it a favor in you to certify this to me by letter, as circumstances have arisen in the second attack made upon my character by Mr. Polwhele, to bring this account before the public.

I am, with all due regard,

Dear Sir,

Your faithful friend and servant,

ROBERT HAWKER.

To the Rev. Mr. Sullock, Garrison.

Citadel, January the 11th, 1800.

Dear Sir,

I shall be always ready, and with great cheerfulness, to satisfy any person who wishes the information, that the whole income of the Deputy Chaplaincy of the Garrison I have constantly received, from the first moment that I engaged with you, to the present hour.

I am, dear Sir,

With great regard,

Your faithful friend and servant,

G. SULLOCK.

Rev. Dr. Hawker.

But

But, Sir, it is high time, in order that our correspondence may not swell unnecessarily, to drop the subject, as it merely concerns the persons of such things as Dr. H. or even Mr. P. Though you *charge* me again, as you say, *with indecorum, with indecency, and that contempt of order which characterizes the wild itinerant*: And though I have *proved* you to be *insincere, both towards God and man*; yet setting aside every thing that is personal, out of the subject, the great question to be discussed, and the great ultimatum of our correspondence, respects the fundamentals of the doctrines of the Church itself.

You say, that *to accompany me in the examination of the Articles, would be an endless work*. But why should you think it an endless work, or wish to decline a subject of this nature, if its investigation brings our contest to an issue?

You say, *I feel myself under no personal obligation to discuss the subject with you; as almost the whole body of the Clergy, from the Archbishop to the Curate, are implicated in the same charge with myself*. Why, Sir, this in my esteem is the very reason for discussing it. For if almost the whole body of the Clergy are implicated in the charge, surely it is high time to enquire whether they are
guilty

guilty or not? Most unquestionably, Sir, *you* are not the only person concerned. Every man in the Church is highly interested. And whether an Archbishop, or a Curate, as both must have subscribed to the Articles, if either of them were not convinced before subscription that they were right, both are alike guilty of prevarication and duplicity. It is not the difference of rank which lessens the enormity of the crime, but rather aggravates it.

You say that Archdeacon *Paley* hath made it appear that the intention of the Legislature in demanding subscription to the Articles, was only to exclude *the abettors of Popery, Anabaptists, and Puritans*; and that though these three denominations of persons ought not to subscribe to the 39 Articles; *all others may*. This I deny in toto. And though you think that the Archdeacon hath said enough to satisfy every man on this subject, *who is neither an enthusiast nor an hypocrite*: yet where it not that I do not choose to copy after either the manners or the liberality of Mr. Polwhele, I should venture to think that the Archdeacon hath advanced no one argument to satisfy *any man* on the point, except the knave or the fool. The *former*, for ought I know, might find his worldly profit too deeply interested not to profess himself satisfied.

And

And the *latter* may want discernment to detect the fallacy of the Archdeacon's reasoning. But with all others I think it impossible that a covering so flimsy as the Archdeacon hath thrown over the subject, should for a moment conceal the truth, or serve to satisfy the mind of any truly conscientious person.

But, Sir, this point is not to be determined to the public satisfaction by what Mr. Polwhele saith, or what Dr. Hawker thinks. The grand question is, what is the fact itself? Is subscription to the Articles a serious thing, or is it not? Or hath Archdeacon Paley really advanced any substantial arguments to prove that the Articles of the Church of England are in themselves nugatory; and that a subscription to them is only demanded by the Legislature, to act as a fence against the admission into the Church, the abettors of Popery, Anabaptists, and Puritans?

This is the point to be determined. And happily for our controversy, it is a point which can be very easily determined. By a reference to what Archdeacon Paley hath said on the subject, a very moderate degree of attention will soon discover whether the Archdeacon be right or wrong.

I have borrowed the Archdeacon's writings on
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this subject, for the express purpose of bringing them forth to public view, through the medium of this letter, that by a fair reference to them, not only you and I may form *our* opinions, but what is of equal importance, every reader may form his. And in the accomplishment of this design, I shall not do, as you have done by me, collect unfavourable quotations from different pages, and throw them into one view, so as to make an author speak the reverse of what he intended. But I will bring before the reader the *whole* of what the Archdeacon hath advanced on this subject *verbatim et literatim* in his 22nd chapter of the 1st vol. of his *Principles of Moral and Political Philosophy*, entitled *Subscription to Articles of Religion*.* And where I have brought forward what the Archdeacon hath thought proper to advance on this point, I shall assume the freedom of making my observations and then leave the whole to the impartial decision of the reader, with whom the truth rests.

Archdeacon Paley opens the subject on *Subscription to the Articles of Religion* in these words :

“ Subscription to articles of Religion, although more than a *declaration* of the subscriber’s assent

* I have copied from the octavo edition, printed in 1794, page 21.

may properly enough be considered in connection with the subject of oaths, because it is governed by the same rule of interpretation :

“ Which rule is the *animus imponentis*.

“ The inquiries therefore concerning subscription will be, *quis imposuit, et quo animo*.

“ The bishop who receives the subscription, is not the imposer, any more than the cryer of a court, who administers the oath to the jury and witnesses, is the person that imposes it; nor consequently is the private opinion or interpretation of the bishop of any signification to the subscriber, one way or other.

“ The compilers of the thirty-nine articles are not to be considered as the imposers of subscription, any more than the framer or drawer up of law is the person that enacts it.

“ The legislator of the 13th *Eliz.* is the imposer, whose intention the subscriber is bound to satisfy.”

Thus far the Archdeacon. Before we proceed let us pause to make observation on what is here advanced.

The Archdeacon hath laid down a very just foundation in the opening of this subject by the remark which he hath made, that *Subscription to*

the Articles of Religion, although no more than a declaration, yet may properly enough be considered under the nature of an oath. I join issue with him most heartily in this opinion. Subscription, in the solemn manner this is done, and upon the most solemn occasion for which it is required; and above all, being, as is supposed, not only made in the presence, but immediately directed to the Majesty of that Being into whose service the subscriber voluntarily enters, and by the subscription intimates his apprehension of the principles by which he means to regulate his conduct in that service; such a subscription as this becomes equal to the nature of the most solemn oath whatever. I not only therefore unite in the same sentiment with the Archdeacon on this point; but venture to add to it another remark, and to observe, that that man, be who it may, who considers himself not bound by a subscription of this solemn kind, would feel no greater tie upon his conscience from the administration of the most solemn oath whatever.

I as perfectly agree with Archdeacon Paley in the observation which he makes, respecting the Bishop and Compilers of the thirty-nine Articles. Very evident must it be to every one, that as

are not the imposers of subscription; neither of them can possess authority to interpret their meaning. The Bishop simply acts *ex officio* to see the law fulfilled in the article of subscription. His *private opinion*, as Archdeacon Paley justly observes, *is of no signification to the subscriber, one way or other.* Thus far the Archdeacon and I agree. But in the observation he hath made respecting the inquiries, as to the intention of the Legislature in demanding subscription, the Archdeacon and I agree but in part.

He says: the enquiry concerning subscription will be *quis imposuit, et quo animo*; that is, who imposed this subscription, and with what design is it imposed? This is however but one part of the subject to be examined into. I perfectly agree with him, that the enquiry by whom this law was imposed, and for what end and design it is imposed, is a most essential point for every subscriber clearly to understand before he subscribes. And I as perfectly join issue with the Archdeacon when he says, *that the intention of the Legislator the Subscriber is bound to satisfy.* But I no less contend, at the same time, that this is considering the subject but in part. The intention of the subscriber in subscription, and the examination whether he

can and will faithfully perform what he subscribes; these are points equally important, to be taken into the account previous to subscription.

And this view of the subject is so very obvious, that it can require no depth of discernment to discover its propriety. Put the case, that a promissory note of hand for a thousand pounds, or any given sum was brought to Archdeacon Paley, or Mr. Polwhele, to be indorsed; would either of those gentlemen think it sufficient to subscribe their hands to it, whatever might be the proposer's intention, without considering at the same time their own? Would they consider any reasoning on the part of the proposer sufficiently satisfactory to induce them to accept the proposal as a matter pro forma; and set their name to the promise, with an assurance that there was annexed to it no responsibility? Let any one make application of this to the subject now under consideration, and the inference will be the same.

But let us hear what the Archdeacon hath further to offer. His next words are.

“They who contend, that nothing less can
 “justify subscription to the thirty-nine articles,
 “than the actual belief of each and every separate
 “proposition contained in them, must suppose,
 “that

“that the legislator expected the consent of ten
 “thousand men, and that in perpetual succession,
 “not to one controverted proposition, but to many
 “hundreds. It is difficult to conceive how this
 “could be expected by any, who observed the
 “incurable diversity of human opinion upon all
 “subjects short of demonstration.”

Here the Archdeacon and I differ most essentially. If individuals are to frame their opinions concerning laws of any kind, and those opinions are to become with them the standard of decision; nothing can be more obvious than that not only human laws, but the divine, would soon be rendered altogether uncertain and nugatory. Then the ten Commandments, as well as the thirty-nine Articles, would be subject to the different interpretation of different men, and the design would in a great measure be done away. But such notions can arise in nothing but the fallacy of human reasoning. Whatever is the plain and obvious sense of the thirty-nine Articles, and such as every honest and unbiassed mind would accept them under, this unquestionably is to form the lexicon of interpretation. The Legislator considers them what they really are, perfectly plain and intelligible. It doth not ask the opinion, therefore, of the subscriber

scriber concerning the controverted points, but hath set down its own standard of decision on those points. And the simple question with the Legislator is, will you subscribe to them, or will you not? If you do, you are supposed to have the same opinion with the Legislator: neither can there be the shadow of an argument brought forward to shew, that any subscriber can be at liberty to interpret the sense of a single article, different from the plain and most obvious intention which that article bears.

But who would imagine that Archdeacon Paley, after the above observation, should immediately add, "if the authors of the law did not intend this, what did they intend?"

Who saith the authors of the law did not intend this? No one but Archdeacon Paley, I hope. I say they did intend it. And I not only say they did intend it, but I will prove it also. And so confident am I, of my ability to accomplish what I promise, that I venture to rest the issue of the whole controversy on this decision. I beg the Rev. Mr. Powhale to keep this promise of mine in view, and in its proper place I will take care faithfully to fulfil it. But let me first give all due attention to the Archdeacon's observation.

They

They who contend (says Archdeacon Paley) that nothing less can justify subscription to the thirty-nine Articles than the actual belief of each, and every separate proposition contained in them, must suppose, &c. &c.

And having set down these premises of his own forming he instantly leaps to a conclusion, as if the point was absolutely determined in his favor, and cries out: "If the authors of the law did not intend this, what did they intend?"

"They intended (he adds) to exclude from offices in the church,

"1. All abettors of popery.

"2. Anabaptists, who were at that time a powerful party on the continent.

"3. The Puritans, who were hostile to an episcopal constitution; and

"4. In general the members of such leading sects or foreign establishments as threatened to overthrow our own.

"Whoever finds himself comprehended within these descriptions, ought not to subscribe. § Nor can a subscriber to the articles take advantage of any latitude which our rule may seem to allow, who

§ Archdeacon Paley doth not go so far as Mr. Polwhele, for he adds "*but all others may.*"

That

“who is not first convinced that he is truly and
“substantially satisfying the intention of the legis-
“lator.”

Thus far the Archdeacon.† Now let us once more attend to the justness and propriety of his observations. He here asserts, without adding the vestige of an authority for it, that the intention of the Legislator in imposing subscription to the thirty-nine Articles, was only to exclude from offices in the Church four classes of persons. But if this had been really the case, how astonishing is it to discover that the Articles themselves have no reference, whatever, to the characters intended to be excluded by them (Papists excepted) which could have particularly operated to this purpose!

And can it be supposed by any man of common sense, that the intention of the Legislator, in in-

† That I may omit nothing of the whole chapter of the Archdeacon's on subscription, though the remaining part is not connected with my subject, I have here subjoined it.

“During the present state of ecclesiastical patronage, in which
“private individuals are permitted to impose teachers upon parishes,
“with which they are often little or not at all connected, some
“limitation of the patron's choice may be necessary, to prevent
“unedifying contentions between neighbouring teachers, or between
“the teachers and their respective congregations. But this danger,
“if it exist, may be provided against with equal effect, by converting
“the articles of faith into articles of peace.”

sisting

sisting upon subscription to the Articles, was only directed to this object, and yet that the very point itself is not even mentioned?

Doth Archdeacon Paley really believe that this was the great design for which the Articles were framed, and for which, subscription to them, ever since, hath been invariably demanded?

Doth Archdeacon Paley really believe that the purpose of the Legislator is fully answered, provided that the four classes of persons he describes are kept out of the Church?

I wish upon those principles he had been kind enough to have explained, why it is, that upon every renewed instance of preferment in the Church, the person receiving it, is obliged *to read himself in*, as it is called, by publickly reading every one of the Articles before God, in the face of the congregation.

I can have no other conception, I confess, (and I should venture to think no man of common sense could either) but that this is enjoined with the express view that thereby the person advancing in preferment is supposed to testify afresh his perfect approbation of the whole, and every separate Article, and of his intentions of conforming to them in all the subsequent acts of his ministry.

But

But on the presumption that the Archdeacon is right, and that the Articles were only framed to keep out the characters he mentions, what a curious circumstance would it be to hear one of our Bishops questioning a young man coming to him from the University for Orders: *Are you an abettor of Popery? Are you an Anabaptist? Are you a Puritan?* And if the youth answered in the negative, (as well he might) that then he might fancy himself at liberty to sign thirty-nine Articles on the most solemn points of doctrine, whether he had a conviction of their truth, or whether he had not?

Mr. Polwhele indeed might have said upon this occasion, as he hath to me upon another, *I abhor Calvinism*. But this, according to Archdeacon Paley's maxim, would not be material. Though the doctrines of the Articles, and the Liturgy of the Church are wholly calvinistical; yet this would be of no consequence. He might safely leap over the fence, for it is thrown up only to the abettor of Popery, and Anabaptists, and Puritans, &c.—And hence an *Arian* or *Socinian* might, in this case, sign the first Article, as well as a hater of *Calvinism* the 17th. For no one would accuse the one or the other of Popery or Puritanism.

If

If Archdeacon Paley really reasoned himself into the belief of such opinions, before that he attempted to reason the world into the belief of them, however Mr. P. may declare himself convinced, I will assume the confidence to say, that it can only be for the want of attention, in examining his arguments, or inclination to receive the truth, that he should have any other follower. For taking up the subject on his own premises, I venture to assert, that enough hath been advanced by me in contradiction, to operate on the mind of every man of candor, in throwing to the ground the whole of his hypothesis.

But I have not yet done with the Archdeacon. I have still in reserve another view of the subject, which I should think even Mr. P. himself cannot steadily look at undaunted. Suppose, Sir, that I can produce an authority which shall at once, and in the most decided manner prove, that the intention of the Legislator, in demanding subscription to the thirty-nine Articles, was not directed merely to *keep out* improper persons from the Church, but to ensure (as far as a solemn subscription could ensure) the soundness of orthodox principles in those who *came in*?

This, Sir, I can accomplish. And this is what
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I had

I had in view in the promise I made you. You will not deny, I hope, but that every man is the best interpreter of his own will and meaning.— And the will and meaning of the Compilers of the Articles cannot be better or more clearly expressed than is done by them in the very title-page of the Articles themselves. If you will have the goodness to turn to the thirty-nine Articles, which may be found, I believe, in almost every folio edition of the Book of Common Prayer, you will find the real intention of them expressed in those plain words :

“Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the Year 1562, for the avoiding of Diversities of Opinions and for the stablishing of Consent touching true Religion: Reprinted by his Majesty's Commandment, with his Royal Declaration prefixed thereunto.”

You will be pleased to observe, that in this title prefixed to the Articles, there is not a word intimated about the abettors of Popery, or the like, but they are said to be framed for the express purpose only *of avoiding of diversities of opinions and for the establishing of consent touching true religion.*

And to prevent all possible misconceptions, the *title* of the Articles is followed with the *King's Declaration*, which one should have thought with modest minds, would have been sufficiently satisfactory to silence every doubt.

That the reader of our correspondence may have no trouble in referring to the Book of Common Prayer for the proof of what I say, I have requested my Printer to insert in this place, a copy of his Majesty's Declaration, as it stands prefixed at the head of the Articles themselves.

HIS Majesty's DECLARATION.

BEING by God's Ordinance, according to our just Title, Defender of the Faith, and Supreme Governor of the Church, within these our Dominions, We hold it most agreeable to this our Kingly Office, and our Own religious Zeal to conserve and maintain the Church committed to our charge, in unity of true Religion, and in the bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish faction both in the Church and Common-wealth. We have therefore, upon mature deliberation, and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of England, (which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England, agreeable to God's Word: which We do therefore ratify and confirm, requiring all our loving Subjects to con-

tinue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end We command to be new printed, and this Our Declaration to be published therewith.

That we are Supreme Governour of the Church of England: And that if any difference arise about the external policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under our Broad Seal so to do: and We approving their said Ordinances and Constitutions: providing that none be made contrary to the Laws and Customs of the Land.

That out of our Princely Care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England, now established; from which We will not endure any varying, or departing in the last Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious Points, in which the present Differences lie, Men of all sorts take the Articles of the Church of England, to be for them; which is an Argument again, that none of them intend any Desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred Years, in different times and Places, exercised the Church of Christ, We will, that all further

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curious Search be laid aside, and these Disputes shut up in God's Promises, as they be generally set forth to Us in the holy Scriptures, and the general Meaning of the Articles of the Church of England, according to them. And that no Man hereafter shall either print or preach to draw the Article aside any Way, but shall submit to it in the plain and full Meaning thereof; and shall not put his own Sense or Comment to be the Meaning of the Article, but shall take it in the literal and grammatical Sense.

That if any Publick Reader in either of Our Universities, or any Head or Master of a College, or any other Person respectively in either of them, shall affix any new Sense to any Article, or shall publicly read, determine, or hold any Publick Disputation, or suffer any such to be held either Way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either Way, other than is already established in Convocation with Our Royal Assent; he or they the Offenders shall be liable to Our Displeasure, and the Church's Censure in our Commission Ecclesiastical; as well as any other: And we will see there shall be due Execution upon them.

Now, Sir, if you will condescend to remark the leading points of this declaration of his Majesty, you will find, that the Articles were not framed, as Archdeacon Paley asserts, to keep out of the church the abettors of Popery only, but to prevent altercations and disputes within: that his Majesty considered the Articles of the Church of England as containing true doctrine, agreeable to God's word; and that as such, his Majesty requires

all his loving subjects to continue in the uniform profession thereof. That no one hereafter should either *print or preach to draw the Articles aside any way, but submit to them in the plain and full meaning thereof.* And that if any *Public Reader, or Head or Master of College, or any other Person* should affix any new sense to any article, the offender should be liable to the King's displeasure. And that the King would see there should be due execution done.

How Archdeacon Paley, or Archdeacon any body else, in the face of this plain declaration of his Majesty, and in defiance of the punishment threatened to a contempt of that authority, could presume to set up his opinion to the contrary, is to me, I confess, matter of the greatest astonishment; and only to be equalled by what Mr. Polwhele hath asserted, that all who are not abettors of Popery, &c. may with safety subscribe.

You may, Sir, compliment the Archdeacon's sagacity, and he may feel gratified that his work hath run through many editions. But with all the contempt you are pleased to throw upon my methodism, believe me, I would not be the author of this chapter on *subscription to the Articles of Religion*, for all the temporalities of an Archdeaconry ;

ry; no, nor for all the emoluments of the whole Church of England, put them altogether.

And suffer me, Sir, amidst the commendations, which report saith you are receiving from great folks, in consequence of your attacks of me; to remind you, that when those compliments shall be followed with more substantial favors; and you come to "bear your blushing honors thick upon you," in being *stalled* or canonized in some Cathedral, (and *sainted* you might have been perhaps, for such services, had you fortunately belonged to another church) as you must again subscribe to those articles, suffer me to remind you, that there are two or three leading particulars concerning them, worthy your most serious regard.

First—I beg you to recollect what Archdeacon Paley hath said, that subscription to the Articles carries with it the nature and solemnity of an oath. Do not forget this. That he saith moreover, the Bishop, no more than the cryer of a court, hath authority to interpret the sense of any one article by his private opinion. Pray remember this also. And forget not the Archdeacon's observation when he saith, that the intention of the legislator in imposing subscription to the Articles, the subscriber is bound to fulfil. I beg you not to overlook these observations.

And secondly—While you pay this respect to the Archdeacon's remarks, let me further beg you at the same time, not to lose sight of what the Articles themselves express in the title-page; that they are expressly formed for the purpose of avoiding diversities of opinion respecting matters of faith. And under this particular, I would request you more especially to keep in remembrance his Majesty's declaration concerning them; and forget not that though the mildness of the present happy government, doth not carry into execution the threatenings which are there added to the wilful perversion of the Articles; yet the law itself is as much existing as ever, and as capable of being enforced.

And lastly, and above all; before you take the pen into your hand to subscribe the Articles once more, call to mind, I beseech you, that there is One present also to receive your subscription, beside the Bishop and his clerks, whose observation is of more consequence than that of all mankind.

And if, Sir, with all those solemn considerations in view, and after the open avowal you have made of your sentiments respecting the Articles, you still find yourself at liberty to sign them afresh; though you may advance to the highest order of
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our church, you will advance but the more to excite my pity and commiseration. I shall look up to the dangerous pinnacle on which you stand, not with envy, I assure you, but with sorrow.—What your feelings may be I know not, but according to my apprehension, the trifling and momentary enjoyment is purchased at a price infinitely too dear, which connects with it many painful reflections now, and yet more awful ones to follow, in the prospect of that day, *when God will judge the secrets of men by Jesus Christ.* ‡

You bring me to my catechism again when you say, *let me ask you, what think you of a passage in our Church Catechism, “the body and blood of Christ, which are verily and indeed taken?”* If (you add) *you understand this passage literally, you are evidently a transubstantialist.* But as I presume you are not, you cannot understand the passage literally. According to your own judgment therefore, you prevaricate; you are guilty of duplicity.

I know not in this correspondence, which hath excited my astonishment most, the temerity with which you first entered into a controversy on points of theology; or your incompetency to carry it on after that you had entered. In this observation

‡ Romans ii. 16.

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‡ Romans ii. 16.

on the Catechism, besides the additional proof it affords of your avowed duplicity concerning the doctrines of our Church, you manifest a complete ignorance of one of its most important truths.— Yes, Sir, I do accept the passage in its literal sense, and yet I am no transubstantialist. And would you condescend to attend the rehearsal of the Church Catechism in our Sunday School, I would depute one of our little scholars to explain to you the passage, which is in itself too obvious to require a greater extent of learning.

The church itself indeed hath rendered it so plain, that her own words are sufficient to convey her meaning. For while she expressly declares that bread and wine are only outward signs of an inward and spiritual grace, the body and blood of Christ are said to be verily and indeed taken and received by the faithful in the Lord's supper.— Observe, Sir, it is the *faithful* which are said verily to eat of the body and blood of Christ. For *the wicked, and such as be void of a lively faith, (as the 29th article expresses it) although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ.* And (as the 28th article explains what is meant by feeding on Christ)

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the body of Christ is said to be given, taken, and eaten in the supper only, after an heavenly and spiritual manner.

The elements made use of in the ordinance are simply bread and wine. And bread and wine they will remain for ever, while unused, or until perished in using; notwithstanding the hands of a thousand Bishops or Priests were piously elevated over them. But, Sir, that the *faithful*; that is, truly regenerated souls really feed upon the body and blood of Christ by faith, is a doctrine which derives not its authority from the Church Catechism, but the Church Catechism derives it from the express words of Christ.

Had you read our Lord's memorable conversation with the Jews upon this very subject, as recorded in the 6th chapter of John's gospel, you would have there learnt, that the Lord Jesus not only declares himself to be the living bread to his people, and the bread of life which came down from heaven, of which whosoever eateth shall live for ever; but that he insists so much upon this very point of eating his flesh, and drinking his blood, as essential to all the purposes of life, that *except a man doth eat of the flesh of the Son of man, and drink his blood, he hath no life in him.*†

† See John 6 passim.

You may probably, upon this occasion, as the Jews did of old, cry out *how can this man give us his flesh to eat?* But remember, that your want of apprehension is no argument against the credibility of the fact itself. Souls truly regenerated by the Spirit of God, are brought forth into action, and are as conscious of spiritual life, and spiritual wants and desires, as the body is in the exercise of its natural faculties. They have their appetites, their affections, their conflicts, their pains and pleasures, spiritually considered, and suited to their spiritual apprehensions, as much as the body to its corporeal feelings.

Hence, while unregenerated persons are said to be *dead in trespasses and sins*; to be *past feeling*; having *eyes and see not*, and *ears and hear not*, and the like: the soul of a truly regenerated christian is described as being *born again*, and become a *new creature in Christ Jesus*. And in consequence thereof hath new senses corresponding to this new creation. The *eye* is said to be enlightened to *see what is the hope of his calling*. The *ear* to *hear the voice of Christ*, and which none but his sheep hear. And the *mouth* is said to *taste of the Lord's graciousness*, and as a *new-born babe* to *desire the sincere milk of the word* to grow thereby.

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The ordinance therefore of the Lord's supper (as indeed every other means of grace) is designed as a medium of conveyance to the soul, that while the *outward* senses of the body are arrested and engaged by objects suited to their natural powers, the *inward* faculties of the soul may be excited by their spiritual apprehension to the real enjoyment of the great object intended. And hence, while nominal professors of the gospel, who attend the ordinance of the supper, eat of the bread, and drink of the cup, and are unconscious of ought beside; spiritual worshippers feed by faith on the body and blood of Christ. Like the *Israelites* of old, of whom it is said, that while eating of the same spiritual meat, and drinking of the same spiritual drink, *they all drank of that spiritual rock that followed them, and that rock was Christ.* So the pure seed of *Israel* now, find real communion with the Lord to be, what the Apostle declared it, *the cup of blessing which they bless, is the communion of the blood of Christ; and the bread which they break, is the communion of the body of Christ.**—And from the same principle. Because they are united to Christ by a living faith, (or to use the words of our church) *they dwell in Christ, and*

* 1 Cor. x.

Christ in them; they are one with Christ, and Christ with them. They live on him, as the branch on the vine.† They are united to him, as stones in the building.§ And they derive all spiritual life from him, as the stream from the fountain.

If these truths are unknown to you, Sir, and to those of your party, who, from being ignorant what vital, experimental religion means, rest in a *form*, while denying the power of godliness: the Apostle Paul hath fully assigned the reason, and a very awful one it is. *The natural man (he saith) receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.**

And so you think, Sir, that you are as firm a Trinitarian as myself. Indeed it might be so, if historical or hearsay evidence formed the character. But had you attended to what the Apostle Paul hath said, you would have learnt, *that no man can say that Jesus is the Lord but by the Holy Ghost.†* And as you do not profess to have derived any teaching from Him, it is plain, that your apprehension of this glorious doctrine can have no foundation of this kind to rest upon.

† John xv. 1.

Eph. ii. 20, &c.

1 Cor. ii. 14.

‡ 1 Cor. xii. 3.

Perhaps you have to learn that there is a faith of the head, which is the mere effect of reading or study, or of human testimony, totally distinguished from that of the heart, which scripture declares to be the sole *gift of God*.† And this is the faith which the Apostle *James* speaks of in his admirable epistle. A mere historical faith, the result only of human reason, or tradition; untaught by the Spirit of God, unfounded in divine influences; and consequently, as the Apostle justly observes, unprofitable and vain. Very different from this is that faith which the Apostle *Paul* uniformly represents in all his writings. A faith which is in the heart; the operation of the Spirit of God, and is productive of all its blessed properties.— And had these just distinctions in the principle itself, together with the different object each Apostle had in view, when describing faith, been attended to, what volumes would have been spared the world, in the childish attempt to reconcile the supposed difference between those inspired writers, who, in fact, never differed at all.

Whether your belief in the doctrine of the Trinity be of the historical kind, remains with you to look into. But, Sir, as I bless God mine is not

* Phil. i. 29.

• founded in this principle, I feel no apprehension in what you have observed, that *I shall expire at last an Atheist* : or what your oracle Bishop Lavington hath advanced, of the transition from *Fanaticism to Atheism*. Alas ! poor man, what a faith was his ! Not that faith, I fear, which is *the gift of God* ; for had he known this, he would have known also, that a transition from religion to infidelity is impossible. *Peter* would have told him that *they are kept by the power of God, through faith, unto salvation.*† And *Jeremiah* (not to mention any other) would have taught him, that the security of the faithful is shut up in God's absolute promises. *I will not turn away from them to do them good : but I will put my fear into their hearts that they shall not depart from me.*‡

And now, Sir, I believe that I have replied to every thing in your Letter excepting some unnoticed instances of personal abuse. But these are of no concern. I should not indeed have regarded a single circumstance of this kind, had it not been from necessity, in their being so interwoven with the main subject of your letter, that they were inseparable from it. For it is an invariable maxim with me, never to make answer to subjects of mere

† 1 Pet. i. 5.

‡ Jer. xxii. 40.

abuse. I never read them indeed, (unless in your instance) much less think of making reply to them. It is enough with me, when those friends, in whose judgment I confide, have read them, and informed me, that they have none of those characters with which that *wisdom which is from above* is distinguished; but, on the contrary, evidently bear those *three* decisive marks, which the Apostle hath pointed out in the wisdom which is from beneath.* This supercedes the necessity of a reply. They form indeed the best reply to themselves; and, like that reptile, which carries in the substance of her body an oil, which men of medical skill extract, as the best antidote to her own poison; so, in the entrails of such writings, every one of discernment can discover somewhat of an emollient to counteract the effect of their own malignity.

You may therefore, Sir, write if you please, as many volumes as you have lines, while you confine your satire to the person of Dr. H.—Your *Anecdotes of Methodism*, or any other religious jest book you shall think proper to publish, will never call forth any thing more than my pity for the Author. But as I told you before, (for I make a very nice distinction between the abuse of my

* James iii. 15.

person,

person, and the abuse of the holy faith I profess) if you, or any of your party, dare to sport with the sacred doctrines which you and they, as well as myself have subscribed; while I can hold a pen, I will, under God's assured help, defend his truths against all opposition.

But before you go further, and proceed to treat such solemn subjects with lightness and ridicule, I would entreat you for your own sake to pause one moment, and reflect on what the Apostle *John* hath said, of the *sin that is unto death*, and for which he intimates that no prayer is to be made.† It may well merit your most solemn consideration how nearly that man is treading on the confines of it, who ventures to throw into one indiscriminate mass, the whole of experimental religion as the effect of enthusiasm and hypocrisy.

In taking my leave of you I cannot, I dare not indeed adopt similar terms to your's. For having held me up, as you have done, in both your letters, as unworthy to live, and unfit to die, you conclude your *first* letter in telling me, that *as our object is one and the same; though treading different paths, yet if sincere, we shall meet in the road to salvation*. And in this *second* favor, though

† 1 John v. 16.

fearing that I shall go out of the world in a puff, as an Atheist; yet you add, may the Almighty grant that no such fate be your's, and may He receive both you and me into the arms of his mercy.—

Now, Sir, with all the hypocrisy you charge me with, I dare not imitate what you perhaps think to be very charitable, by complimenting Man's hopes at the expence of God's truth. The man who dies an Atheist, scripture affords no encouragement to pray for; and therefore such pretensions are vain.

I shall deal much more faithful with you. For I tell you, and that very plainly, that *while treading such different paths, it is impossible, consistent with God's truth, that we shall ever meet in the road to salvation.* That decisive, and unalterable declaration of the Lord Jesus, throws to the ground such false hopes: *Except a man be born again he cannot see the kingdom of God.* And in what that regeneration consists, the same blessed gospel declares. They who are the happy partakers of it are *born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

You may take refuge under the different interpretation of Archbishop Secker, or an hundred more Archbishops; or Doctors Ibbott and Clark,

or

or a thousand more such Doctors. But (if as you tell me, *their ideas, and even their expressions upon regeneration you have brought forward upon the subject*) as they differ from those of Christ and his Apostles, they are false, and therefore not to be regarded, I do not, as you say, class such writers with *school-boys in the first rudiments of learning*; for school-boys, if beginning to learn right, will make some proficiency. But those err in the elementary principles, and therefore are *blind guides*. They are literally the *blind leading the blind*; and you know who hath said where the final fall must be.

I only add, Reverend Sir, that it will give me great pleasure to hear that you are come under a better Teacher, and that *God hath given you repentance to the acknowledging of the truth*.

I am, Rev. Sir, &c.

ROBERT HAWKER.

F I N I S.

NETTLETON, PRINTER, PLYMOUTH.

ERRATA.

Among other inaccuracies, the Reader is desired
to correct and forgive the following:

Page 19, line 4 from bottom, for *again* read *against*.

— 38, line 3 from top, for *inserted* read *asserted*.

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